A

SERMON

Preach'd at

St. *Margarets, Weſtminſter,*

Auguſt the 19th. 1708.

BEING

The Thankſgiving-Day for the late Great Victory obtain'd over the *French* Army near *Audenarde*, by Her Majeſty's Forces, and thoſe of Her Allies, under the Command of the Duke of *Marlborough*.

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PSALM CVI. Verse xxi.

And they forgat God their Saviour who had done so great Things in Egypt.

IN this *Psalm* we have two remarkable Passages, the Rebellion and Disobedience of the *Israelites*, and Gods Mercy and Deliverance to them. After * *Four Hundred and Thirty Years* Slavery in *Egypt*, the House of Bondage, God brought them out of Thraldom when they groan'd under the Heavy Burthens of Servitude and Tyranny with a mighty Hand, and an out-stretched Arm, and plac'd them in a Country flowing with Milk and Honey. He made the Sea to divide before them, and stand on each side as a Wall to defend them, fed them with Bread from Heaven, and made the hard Rocks to gush out with streams of Water for them to drink. Yet after all these Miraculous Benefits, they forgat their great Deliverer, and for their God set up a Golden Calf.

* *Exod.* 12. 40.

God has done the same for us which he did for the *Israelites*, and shewn as great a Measure of Love, Respect, and Power to us, as if we had been his own Inheritance, his own People, as they were; and by the Mighty Hand of our *Moses*, our * *Great General*, hath

* *Duke of* Marlborough.

hath deliver'd us from the *Tyranny* and *Boundleſs* Ambition of that Great *Pharoah* the * *French King*.

* Lewis XIV.

To paſs over this Bleſſing, this Glorious Deliverance, without thankful Hearts, and acknowledgements of it, wou'd be to forget God our Deliverer, which no doubt was his Mighty and Merciful Work. The Lord of Hoſts has bleſs'd our Preparations, anſwer'd our Prayers, arm'd us with his Providence, guarded us by Angels, defeated our Enemies, and diſappointed their Deſigns and Expectations. * *Thro' Him have we overthrown our Enemies, and in his Name have we trod them under, that roſe up againſt us. It was not the Sword that help'd us, but it was He that ſav'd us from our Enemies, and put them to Confuſion that hate us. We make our boaſt of God all Day long, and will praiſe his Name for ever.*

* Pſal. 44. 6. 7. 8. 9.

In handling the Text I ſhall inſiſt upon theſe two following Particulars.

(1.) That it is our Duty to praiſe God for Victory and Succeſs.

(2.) That Thankfulneſs in ſuch a caſe ought to be expreſs'd by living ſuch Lives as ſhall be ſuitable to ſuch Mercies.

(3.) Shall draw two Inferences. And

(1.) That it is our Duty to praiſe God for Victory and Succeſs.

This is an Antient Cuſtom, as appears both from *Sacred* and *Prophane* Hiſtory. When God had deliver'd * *Iſrael* out of *Egypt*, *Moſes* pen'd a Song of Triumph

* Exod. 15.

Triumph and Thanksgiving. And so did * *Deborah* and *Barack* for the overthrow of *Jabin* and *Sisera*. * *Jehosaphat* having conquer'd his Enemies, gather'd all his People together, and exhorted them to bless the Lord, and give Thanks to Him.

* Jud. 5.

* 2 Chron. 20.

The Book of *Psalms* is almost nothing else but *Hallelujahs* and *Benedicities* to God for some Deliverance, brought to pass by Him for his Church or Children. *It is that which God requires of us,* * *I will deliver Thee, and Thou shalt glorifie Me.* God hath deliver'd us, let us glorifie Him, He hath bless'd us, we must now bless Him.

* Psal. 50. 15.

* *Eusebius* tells us that when *Constantine* return'd in Triumph into *Rome* after He had fought *Maxentius* the Tyrant and conquer'd Him, the People met Him with loud Acclamations, but his strict Charge was, they shou'd Solemnly give God the Praise, and acknowledge the Victory to be from Him.

* *Hist. Eccl.* l. 9. c. 9.

When *Heraclius* was deliver'd from *Cosroes* King of the *Persians*, and his Kingdom freed from his Tyranny, He did in the Height of his Triumph at *Bizantium* openly praise God for his Deliverance, and the more to testifie his thankfulness, caus'd to be stamp'd on his Coin these words, * *Glory to God.* Our own *Chronicles* give us two such like instances. The most valiant and pious * *King Henry* the V*th*, after the Victory at *Agincourt*, the Fight over, the Battel won, fell down upon his Knees, and Com-

* Δόξα θεῷ.

* Bak. *Chron.* Hen. 5. *Med. H. Ang. Hen.* 5.

manded his whole Army to do the same, saying, *Not unto us, O Lord, not unto us, but unto thy Name give the Glory.*

Psal. 115. 1.

And such was the Devotion and Religion of that Good and Vertuous Princess * *Queen Elizabeth*, that being deliver'd from the *Armada* of *Spain*, appointed a *General* Thansgiving to be made throughout Her whole Dominions, and Her self Rode to St. *Pauls* Cathedral in great Pomp and Grandeur to give publick thanks to God. And let it ever be recorded for the praise of our Gracious *Queen Anne*, who is so ready to shew Her Thankful Acknowledgment of Gods Arm and Power going along with Her *Arms* and *those* of Her *Allies*.

* Bak. *Chron. Qu.* Eliz.

It was *Plutarchs* observation that there was no Temple at *Rome* dedicated to Wisdom or Valour, but a most sumptuous and magnificent One to Fortune, which was a signification that the *Romans* did ascribe their Success in War much more to the Providence of God, then to their own Courage, Prudence, Forecast or Conduct.

The *Jews* had their Cup of Thanksgiving after great deliverances, and the *Heathens* were wont to sacrifice to their Gods before they began a Journey, and being delivered from an apparent Danger, thought that Mercy deserv'd a particular Sacrifice. Those among them who were deliver'd from Shipwrack went to the *Temple*, and there paid their Vows to the God *Neptune*.

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As to the *Instrumental* Cause of our late Glorious Victory obtain'd over the *French* Army near *Audenard*, much may be ascrib'd to the Valour and Wise Conduct of our *Renowned General* and our *Allies*, nor are politique Preparations to be neglected. First, Prayer to God, and then ordinary Means are to be us'd to resist and oppose those who are coming against us.

It is indeed the guise of Wicked and Ungodly Men to attribute the Happiness of their Success to their own Arm and Strength, and arrogate the Honour of it to themselves, saying with *Senacherib*, *by the Strengh of my Hand, I have done it and by my Wisdom.* Or like *Ajax* in the Tragedy * *Every sluggish Man can conquer if God assists Him, but He scorn'd to implore the aid of any Deity.* Isai. 10. 13

+ *Ignavi solent vincere adjuvante Deo.* Soph.

This was the Sin of *Israel*, they forgot there * *Rock. Do you thus requite the Lord, O foolish People and Unwise?* said *Moses.* 'Tis a despising his Goodness, denying his Blessings, and robbing him of his Glory and Honour.

* *Deut.* 32. 4. 6.

The * *Scythians* after Victory and Conquerors being sacrific'd unto their Weapons, and the Prophet *Habakkuk* speaks of some, who *Sacrific'd unto their Net, and burnt Incense under their Drag.* But be ye not like unto them, let God be the Author of your Victory, and ascribe the Glory and Honour thereof to Him, how that it was his Hand, and that He hath done it, lest that happen to you which did to

* *Populis istis Deus Mars est, pro simulacro Enses colunt.* Chap. 1. 16.

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* Timotheus. * *Athenian* Captain, who having obtain'd a Victory over his Enemies made his boaſt, He did it by his own Valour and Policy, He never had Succeſs afterwards.

* Pſal. 68. 5. * *Let the People praiſe Thee, O God, yea, let all the People praiſe Thee*, for *Thou hath been our hope, and a ſtrong Tower for us againſt the* Common *Ene-*
Pſal. 61. 3 *my. Bleſſed be the Lord our Strength who teacheth our*
Pſal. 144. 1. 2. *Hands to War, and our Fingers to Fight. Our Hope, our Fortreſs, our Caſtle, our Deliverer and Defender, in whom we truſt.*

The War We have been ſo long ingag'd in is juſt and neceſſary, a *Defenſive* War, to preſerve our ſelves out of the Hands of the *Common Enemy*, to ſubdue and chaſtiſe his inſulting Pride and Ambition, to bring down his high Looks, and that with *boaſting*
* 1. K. 20. 10. 11 * *Benhadad* having put on his Armour He may be humbled before He puts it off.

We Fight againſt an Unjuſt and Bloody Man, who to enlarge his Dominions and gratifie his boundleſs Ambition delights in War, has ſpilt much Blood, had no pity upon Fatherleſs Children and Widows, will not let his Neighbours live in Peace, enjoy their Rights and Privileges, or dwell quietly in their Native Countries.

And when the *Almighty* has *put a Hook into his Noſe, and a Bridle into his Lips*, and given us a glorious Victory over his Army, who had they prevailed, we cou'd expected no Mercy, ſhall we not acknow-

acknowledge God's Goodneſs, and give him Thanks for his conſtant and wonderful Deliverances? God forbid!

* *Praiſed be the Lord who hath not given us over for a prey unto their Teeth. If the Lord himſelf had not been on our ſide, now we may ſay, if the Lord himſelf had not been on our ſide, they wou'd have ſwallow'd us up quick, when they were ſo wrathfully diſpleaſed at us.* * Pſ. 124. 6. v. 1, 2.

When St. *Paul* was deliver'd from the Tyranny of *Nero*, he ſaith, that God had * *deliver'd him from the Mouth of the Lion.* An Emblem of a Tyrant. And well may they be reſembled to ſuch Ravenous Beaſts, who do not only forget the Apprehenſion of a Deity, but even of common Humanity, attempting Unjuſt, Barbarous, and Savage Cruelties, as Robbing and Invading their Innocent Neighbours, making Slaves of them, ſeizing on their Eſtates and Effects, laying waſte, depopulating, and ſpoiling their Country with Fire and Sword, reducing them to horrible Miſeries, Calamities, and other deplorable Circumſtances. * 2 Tim. 4. 17.

And tho' God by his Omnipotent *Arm* and *Wiſdom* has ſcatter'd their Forces, and diſſipated their Counſels, yet ſuch is the Cruel and Inveterate Malice of the *Common Enemy*, that He will endeavour to Revenge his Defeat, Engage Himſelf ſtill in Blood and Rapine, aim at the Subverſion of our Government, and by dividing us among our Selves, attempt again our *Lives*, *Liberties*, and *Religion*,

our *Church* and *State*. And therefore it is both your Duty and Intereſt, and that which concerns both your *Bodies* and *Souls*, not only to thank God for thoſe Great Things he hath already done for you, but to beſeech him to continue his Mercies towards you; deliver you for the Time to come, and take you under his Protection, that ſo you may never be moved.

(2.) Thankfulneſs for Victory and Succeſs ought to be expreſs'd by living ſuch Lives as ſhall be ſuitable to ſuch Mercies. Of all the Faculties of the Soul, Memory is the moſt brittle; and of all the apprehenſions of Memory, Benefits are ſooneſt forgotten. The want of this God warn'd the * *Iſraelites* to beware of three times in one Chapter.

* *Deut.* 4. 9. 15. 23.

To Glorifie God only with your Mouths, after a Great Victory, without living up to it, is nothing elſe but to mock God, and diſappoint him of his End and Deſign.

The way to make you capable of future Mercies, is to live in Obedience to God, and do his Will. If we will be his People, he will be our God; and then who can be againſt us if God be for us to preſerve us, and to avenge us upon our Enemies?

The Heart may diſſemble, and the Lips feign, and therefore the Life muſt witneſs your Thankfulneſs in a Holy and Vertuous Converſation.

It is not enough that *Muſick* is in your Feaſts, that your *Bells* ring, that *Bonefires* are made, your

Houſes

Houſes Illuminated; and that other demonſtrations of Joy, as great *Acclamations* and loud *Huzza's*, are us'd this Day; all theſe are no way acceptable to God, unleſs you become more Pious, Juſt, and better than you were before. Ye muſt regard the Work of the Lord, and conſider the Operation of his Hands.

Let that Nation beware how it forgets the Lord its God, in not keeping his Commandments, his Judgments and his Statutes, after his ſignal Deliverances to it, leaſt * *when the Lord ſee it, he abhor it, cauſe of the provoking* of its People, and leaſt he ſay to it as he did once to *Jeſurun*, *I will hide my face from them, I will ſee what their End ſhall be, for they are a very froward Generation, Children in whom is no Faith.* * Deut. 32. 19, 20.

In the Duty of Thankfulneſs too many among us are like little Children, they muſt be call'd upon to Thanks, and when they do it, it is in a kind of haſte, with a look another way, as if they had more mind of their Play than of their Thanks.

Its uſual with many to give Thanks rather of Cuſtom than Devotion. *Saul* will be a *Prophet among Prophets*, and an *Hypocrite* to teach his Tongue to praiſe God among hearty Profeſſors.

Aſſoon as *One* of the *Ten Lepers* ſaw that he was made clean, he * *went back, and with a loud Voice glorified God.* He did not (as the manner of ſome is) *faintly* and *hypocritically* acknowledge a Cure, St. L. 17. 15.

but being truly affected with the Senſe of his being heal'd, he did out of the *abundance* of a ſincere Heart, glorify the Mercy and Goodneſs of that God that had made him clean.

David likewiſe after God's working a Deliverance for him, did not mince the matter, his Heart and Tongue were all of a piece. He did not ſpeak of a Deliverance, as if he car'd not whether he ſpoke of it or not. No, he was not ſo unthankful to his God, but uſes all ways he can to demonſtrate his Senſe of Heavens goodneſs and kindneſs to him.

What tho' the Tongue like a Trumpet ſound forth the late great Victory, yet if God be not glorify'd by a Holy Life and Converſation, it is but an *Hypocritical* complimenting of him, and he looks upon it as no more.

All Victories are *memorable* Things, eſpecially over a *Common Enemy*; Do you then keep *Memorials* of thoſe God has given you, and expreſs your Gratitude by adorning them in your Lives. For tho' you muſt bleſs God with your Lips, and your Tongues be Inſtruments of his Praiſe and Glory, yet praiſing and magnifying God in your Lives is the beſt. There are ſome among us of ſo unhappy a Temper, as to *forfeit* the Advantage of the late *Great Victory*, if God wou'd have taken the *forfeiture* at their Hands; yet others are wiſer, have their Eyes more open, and are ready to glorifie the Mercy and Goodneſs of God for it.

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Let All of us love this God, who hath done ſo great Things for us; be ſtudious to pleaſe him, and devote our ſelves wholly to ſerve him, who after the ill News of taking *Ghent* and *Bruges* by Treachery, has abated the Pride, and confounded the Devices of the *Common Enemy*, and contrary to all Expectation has ſuppreſs'd his Strength, put his Army to flight, and given us a glorious Victory.

The *Aſſyrians* had a prodigious Army, and with it attack'd *Jeruſalem*, and thought themſelves ſure of being Maſters of it; yet in one Nights time all their Meaſures were broke, the Army decamp'd and fled, the Siege rais'd, leaving * *a hundred and four-ſcore and five thouſand of their Men dead upon the Spot. And when they aroſe early in the Morning, behold they were all dead Corps.* Many thouſands were brought into the Field againſt us, and yet all theſe (God be thank'd) cou'd do but little againſt us; for God being on our ſide, they cou'd not ſtand out againſt his Force. He aſſiſted and we conquer'd, they fled and we purſu'd, leaving behind them many thouſands dead upon the Place; beſides thouſands of wounded Men and Priſoners.

* 2 *Kings* 19. 35.

I muſt confeſs it is not agreeable to the Spirit of the Chriſtian Religion to delight in Blood, or to pray for the Deſtruction of our Enemies, neither are we to Praiſe God that our Swords have made ſuch a Slaughter. We Praiſe God only this Day for our Preſervation and Deliverance, and lament and bemoan

that the boundleſs Ambition of the *Common Enemy* ſhou'd occaſion ſo many poor Orphans and Widows, and bring ſo many Men to Death.

When *Titus* the Emperor, at the Siege of *Jeruſalem*, ſaw ſo many dead Bodies lie upon the Ground, he did with much Concern declare, * *It was not his deſire ſo many of them ſhou'd periſh.*

* *Joſeph. bell. Jud.* l. 6. c. 14.

It was abſolute Neceſſity, and not want of Humanity why we made ſo great a Slaughter. We did not begin this War without high Provocations. We engag'd in it, and carry it on to reduce an *Exorbitant* Power, to curb an *unbounded* Ambition, and we Fight only to ſecure our *Country*, and help other *States* and *Princes* from being deſtroy'd by a furious Foe. Upon the infatuating his Counſels, and defeating his Deſigns, we give God Thanks.

Let God's Mercies to you lead you all to Repentance, make you more Obedient, and more Holy in your Lives and Converſations, and then the Victory we have had will be a Pledge of more. *For the Eye of the Lord is upon them that fear him*; he takes *Pleaſure* in ſuch, and it ſhall be well with them.

There never was any Nation that was ever remarkable for Juſtice, Piety, and Religion, that did not always proſper and grow great; and on the contrary when a Nation became Impious and diſſolute in Manners, it has ſunk and decay'd in its Proſperity and Plenty. Sufficient Proofs of this are to be found both among the *Greek* and *Roman Hiſtorians*. And

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in the *Old* Teſtament you'll find that when *Religion* was neglected, and the Law of God diſregarded, publick Judgments uſually follow'd; but when there was Amendment, Repentance, and Reformation, conſtantly Publick Bleſſings. Thus it will be with you, if you provoke God by your Sins, and live in diſobedience to his Laws, that will force him to deliver you up to the Will of your Enemies, to Ruin and Deſtruction; but if you be Good and Vertuous, Pious and Religious, fear God and keep his Commandments; God will be your God, and he will defend you in the Day of Danger, and give Victory in the Day of Battle.

When thoſe Abominable Sins of Curſing, Swearing, and other grievous and heinous Crimes which defile our Land are purg'd forth, then may we expect God will ſtill be for us; that he will *ariſe*, *ſcatter* our Enemies, and manifeſt his Power in their Subjection, and our Succeſs.

O that there was ſuch a Heart in you all, that ye wou'd fear him and keep his Commandments always, that it might be well with you and with your Children for ever. His Salvation is nigh them that fear him, and his Mercy is on them from Generation to Generation.

Thus having diſpatch'd the Two Particulars.

(1.) That it is our Duty to praiſe God for Victory and Succeſs.

(2.) That Thankfulneſs in ſuch a Caſe ought to be expreſt

expreſt by living ſuch Lives as ſhall be ſuitable to ſuch Mercies. I come

(3.) To draw Two Inferences.

1. It is not with you as with other Countries. You are not involv'd in Blood and Confuſion; nor are your Houſes and Lands expos'd to the Fire and Deſtruction of mercileſs Soldiers.

What you Sow you Reap, compare your Mercies with others Miſeries; and how you Sleep quietly in your Beds, whilſt others have their Doors broke open, are plunder'd, and ſtript naked of all Liberty, Peace, and Plenty. You have no Bloody Battels fought in your Fields, no roaring of great Cannon ſounding in your Ears, no diſmal groanings of wounded Men to be heard, no mangled Carcaſſes to be ſeen, no lamentation of Widows and Orphans after a great Slaughter, nor are your Cities ſtorm'd and batter'd about your Ears. You are not as others beyond Sea, enſlav'd, diſpoſſeſs'd of your Eſtates, your Country deſtroy'd, and you and your Friends encompaſs'd on every ſide with Spoil, with grievous and apparent Dangers, Captivity and Death.

Have not you good Reaſon than to be thankful, to acknowledge Gods goodneſs and loving Kindneſs, and turn your Hearts, Tongues, and Lives to his Honour and Glory?

I wiſh all our *Male-Contents* and *Murmurers* wou'd conſider theſe Things, and that no People in the World have ſuch cauſe to Praiſe God for his Mercies

and

and Deliverances, as we of this Nation. God has put it into our Power to be an happy People, if we will but know it. And (God be thank'd) we have those among us, who do praise the Lord for his goodness, and declare the Wonders that he hath done for the Preservation of our *Religion* and *Government*. His gracious Providence never appear'd *brighter* in any Cause than in our Deliverances, and whoever will give himself the Trouble to look back and reflect upon the Administration of Affairs since the late * happy *Revolution*, must needs see how God has interpos'd his Almighty Power and Wisdom, and had a visible Hand in all our Successes and Victories. The Finger of God was here.

* *King* William *of Glorious and Immortal Memory.*

But alas! how many are there among us whom God has deliver'd, and yet will not acknowledge the Deliverance, enjoy Mercies, and are so *Brutish* as to be unthankful for them, and strive to make those Blessings God has bestow'd upon them and us an occasion of our falling. Let such Persons beware, least that come upon them for their Ingratitude, which befel the Nine unthankful *Lepers*, who, as 'tis thought, were given up to a *Reprobate* Sense, because they did not glorifie God for the Cure he wrought upon them.

They that are in love with the *Flesh-Pots of Egypt*, let them return back into that Land, and *glut* themselves with their *Fish*, *Cucumbers*, *Melons*, *Leeks*, and *Onions*; but be you so wise as to see the Glory

of the Lord, leſt he lift up his Hand againſt you, and overthrow you, as he did the murmuring *Iſraelites*, for not keeping in mind thoſe wonderful Deliverances he had granted them.

Whether thoſe Men who bear ill will to this happy Government in *Church* and *State*, have any further *Caſt* under that Pretence, God and themſelves know beſt, but if a *French* Army had come among us, it had come in upon their Backs, and the Blood of many thouſands, by their diſſatisfactions, wou'd have lain at their Door.

What might have befallen us, had our Enemies been ſucceſsful in their Battels, you may very well gueſs. Your *Religion* would have been taken from you, your *Government* over-turn'd, your *Churches* converted into *Maſs Houſes*, your Native Country in a *Flame*, your ſelves and Families *Dragoon'd*, and your Country-men *Slaughter'd* by the Hands of *Barbarous* and *Bloody Men.* Thoſe *Barbarities*, *Poyſonings*, *Treacheries*, *Maſſacrees*, and *Perſecutions*, which are ſo proper to *Popery*, and thoſe inflicted upon *Proteſtants* abroad for refuſing to comply with *Superſtition* and *Idolatry*, may open our Eyes, and let us ſee what we might have expected from the *Romiſh* Faction at home.

This Nation knows it by ſad Experience, how in the Regin of *Queen Mary* many pious and good People were burnt at a Stake for denying to ſubſcribe to their *Irreligious* and *Falſe Doctrines. Henry*

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the Third of *France* was Stabb'd, and the *Bloody Act* applauded by the *Pope* himſelf for not purging his Country from *Heretical* Corruption, being adviſed ſo to do.

The Church of *Rome* looks upon us *Proteſtants* as ſo many *Hereticks*, and what Havock and Devaſtation a *French* Army wou'd have done, and what *Blood* they would have ſpilt, had they *Conquer'd* us *Abroad*, and *Invaded* us at *Home*, is eaſy to imagine.

But God has blaſted their Deſigns, and given us Victory over them, and we are aſſembled this Day Publickly and Solemnly to give Thanks to him for our Conqueſt over the *Common Enemy and Oppreſſor.*

*Both * Young Men and Maidens, Old Men and Children praiſe the Name of the Lord, he exalteth the Horn of his People, all his Saints ſhall praiſe him even you, a People near unto him, praiſe ye the Lord.* * Pſal. 148. 12, 13.

(2.) It will be neceſſary in order to ſtrengthen our Intereſt, and prevail with God to give us further Succeſs, to lay aſide all unpeaceable Diſputes and Animoſities among our Selves; and however we may differ from one another in Opinion, yet let us All agree in Things that make for the Glory of God, and the Good and Welfare of that Nation and Kingdom wherein we live. Chriſt himſelf

* *Matth.* 12. 26. self has told us, That if * *a Kingdom be divided against it self, it cannot stand.*

* *Lib.* 1. *c.* 5. * *Josephus* speaking of the *Jewish Nation*, tells us, That their Civil Dissentions were the next and immediate Cause of their Confusion and Ruine. And that when *Pompey* sat down before *Jerusalem*, that *Historian* adds further, That the Factions and Divisions which they had among themselves, were the Cause of taking the City and Temple at that time.

So long as our Divisions are kept up, so long our Cause will be weakned; and whilst one says * 1 *Cor.* 1. 12. he is of * *Paul*, he of *Apollo*'s, and another of *Cephas*, the Church of God is rent in pieces.

* *Quæ Domus tam stabilis, quæ tam firma Civitas, quæ non odiis atque dissidiis funditus possit Everti?* Cic. Where the Inhabitants of the same * City, or the People of the same Nation contend one against another, there needs no Foreign Enemy to bring them under Subjection, they will be destroy'd of themselves. * *If ye bite and devour one another, take heed that ye be not consum'd one of another.*

* *Gal.* 5. 15. God has fought our Battels, given us Great and Glorious Victories, and put to flight Strong and Powerful Armies which were coming against us; and when God has been on our Side, shall we hinder our own Happiness by divided Interests, internal Dissentions, Civil Quarrels, and War among our Selves? Shall we fall out at Home after we have been Conquerors Abroad? Or shall we bring upon our Kingdom *Desolation*, after so

ſo much Blood ſpilt in Foreign Countries to prevent a *Common Enemy*, and an *Unjuſt Pretender* from overcoming and breaking in upon us?

Are theſe the Thanks we give to a Gracious and Glorious God for the Preſervation of our *Religion*, *Laws*, *Liberties*, and *Rights*? Or ſhall we thus requite him for his Mercies, Favours, and Deliverances? Baſe Ingratitude! and enough to make him deny us a Victory at another time; ſince he knows, if he ſhou'd give it us, we wou'd Quarrel among our Selves, and become Foes to one another.

Our Diviſions lay us open, and give our Enemies the Advantage againſt us. A Tempeſt *within* will raiſe one *without*, and whatever our Fears are from the *Common Enemy*, and *Pretender*, may we, I pray God, be quiet and at Peace among our Selves.

Flatter not your Selves with increaſe of Trade by Land and Sea, by Freedoms of Traffique and Commerce with diſtant Nations, or ſeeing your Country Flouriſh, and a Univerſal Plenty, ſo long as the Seeds of Diſcord are ſown by Satan and Evil Men at Home.

God has bleſs'd us with a Vertuous and Pious *QUEEN*, belov'd by Heaven, and Honour'd by all Her True and Faithful Subjects. Our Hopes are fix'd upon Her, and our Expectations big and mighty to live ſecurely under Her Shadow. O let

not our Sins and Diviſions defeat our Expectations!

She, as the *Nurſing Mother of the Church*, has propos'd *Unity* as the beſt way to ſupport it, and make Her *Crown* ſit Eaſy, and her People Happy; and from Her *Princely* Wiſdom and Prudence let all Her Subjects own and acknowledge the ſame.

Our *Church* for Purity of Worſhip, and Soundneſs of Doctrine, may challenge all the *Churches* in the World. 'Tis a Great Misfortune that any among us, who call themſelves *Proteſtants*, ſhou'd diſſent from Her. But all Men have not the like Apprehenſions. None of us are infallible. Two good Men may differ in the way to Heaven, and yet both meet there at laſt.

Such as are deceiv'd, do you pray, that God would bring them into the way of Truth, and unite them to us.

Thoſe who are abus'd with the Deceits and Errors of the *Romiſh* Church, are Objects of our Pity, and our Prayers ought to be fervent for them, that their *miſerable* Ignorance may be done away, their Worſhip reform'd from *Superſtition*, and that they ſhou'd no longer believe a *Lye*.

As for particular Sects who are deluded with *Enthuſiaſm*, take their Idle *Fancies* for Goſpel, and truſt to *Spurious* Revelations, which they falſely father upon the Spirit of God, we have great Reaſon to pray that they may be convinc'd; and that they may come into the right way in which

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our *Church* teacheth thoſe of her *Communion* to walk.

The good Lord Keep and Preſerve Her from Superſtitious *Popery* on the one Hand, and wild *Sectaries* on the other.

May he protect our Gracious *Queen* from all Plots and Conſpiracies, and let no Weapon form'd againſt Her Proſper.

Let us give God Thanks for thoſe many great Victories he has given us already, implore the Almighty that he wou'd ſtill be on our ſide, defeat the Projects, confound the Devices, and put to flight the Armies of the *Common Enemy and Oppreſſor*.

Hear O Lord, hearken, and do.

Continue thy Care towards our *Church* and *State* to many and many Generations, that ſo both We and our Poſterities may give thanks unto Thee, and thy Praiſe be ever in our Mouths. *Amen.*

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